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MR. AND MRS. JIROONG. MRS. JIROONG IS SPINNING.
SHE IS WEARING TIBETAN DRESS AND HER HUSBAND'S
HAT. SEATED IN FRONT IS DADOOL SOAKING A CUT FOOT.
ATYOOK TURNS HIS BACK

[facing p. 424]

784 elephant, a custom having its origin in the Buddhist religion, which
177 began to spread among the Lepchas four centuries ago.⁷ Otherwise,
224 all animals can be hunted at any time, except when having young.

411 The main weapon of a Lepcha hunter is the bow (*sā li*). It is
● [283] always made of bamboo, with a string (*sā li grim*) made either of
the same material or from a nettle plant, called *kū ju*; the best bow-
strings, however, are manufactured from the fibres of the *kā fit* tree.
The bamboo, which is used for making the bow, has to be carefully
selected. It should be cut at the height of the dry season (December—
January) from a bamboo growing at a high altitude and in an open
spot, where its stem has been frequently bent by the wind. Before
using the new bow, it has to be smoked for some time and also later,
the bow as well as the arrows rest always on a bamboo platform
(*pūn bróp*), which one finds in Lepcha houses suspended above the
open hearth. The bow is kept released and is only spanned when
it has to be used.

Arrows (*tsóng*) are made preferably of a reed (*mók tu*) or, less
frequently, of bamboo. Normally three steering feathers (*tsóng ro*)
— the feathers of a kite or duck being preferred — are set into cuts
made previously in the reed and are afterwards glued and fastened
with strings. A deep, square or oblong cut (*dem*) is made to receive
the bow-string and, lastly, the portion of the reed holding the
steering feathers is painted black. To some of the hunting arrows,
however, no steering feathers are attached. The barbed arrow head
(*tsóng thyak*) is made of iron; it possesses either a short conical metal
tube, which receives the shaft or has a short iron rod, which is
pushed into the shaft. In the latter case, the end of the shaft is then
tightly bound with a string and impregnated with resin. Arrows
used to scare away thieves, and the toy arrows of children, do not
possess iron points but carry instead a short bamboo tube on the
front of the shaft, to render the missile harmless.

411 Sometimes poisoned arrows are used for hunting and formerly also
278 for warfare. The poison most frequently applied for this purpose
224 is aconite (*pā kī*). An aconite root is kept ready by the hunter and

On the junction of 5 and 2, a plate is placed, containing an image of the invalid dressed with parts of his clothes. This effigy is surrounded by cones, representing years, and twisted pieces of dough which are waved over the invalid for exorcising the evil influence.³³ The effigy is surmounted by a *yew* made of black, red, yellow and white thread and on both sides of the thread-cross some *tamsing* and *pong* are placed. Then various objects are laid upon each field of the magic diagram: Leaves of a tree called *gevo kanoh*, twisted pieces of dough, several triangular tormas surmounted by *yew*—one of them in blue, the others white—a phallus-shaped cone tipped with butter,³⁴ and a bamboo holder containing water and surmounted by a flag, called *Tarchoh*. In the central square is placed a heap of bones consisting of six skulls of dogs and goats and two breastbones of sheep. After chanting prayers, burning incense and presenting offerings to the spirits, butter lamps are lit and a bow and a rope made of yak hair are brought into the room. This rope, which is called *sanong takpo* (it may be mentioned, that *Thag pa*, is the expression for rope in Tibetan) is reported to be used only in this ceremony.

Finally, a basket is taken by a friend of the family and held outside the house in front of the door. When the tray bearing the image of the invalid is incensed and the officiating priest addresses himself to the spirits telling them that they receive a substitute for the sick person, whom they should therefore release from their influence. At this moment, the invalid's father enters the room wearing a black cloth upon his shoulders and steps upon the central square of the tortoise. A stick is handed over to him, which he rests against his right big toe, while a helper pushes the heap of skulls previously placed upon this square, against his heels. Then the yak hair rope is drawn over the father's head, starting from his back, and placed against his ankles, while the tray containing the image of the sick person is lifted over his head and put into a basket, filled with leaves and grain. The father is then given a drink of water, which he spits into the basket. The contents of this are moved to.

partners, who wear only one.* When in full dress, the woman's costume is extremely ornamental and picturesque; besides the shirt and petticoat she wears a small sleeveless woollen cloak, of gay pattern, usually covered with crosses, and fastened in front by a girdle of silver chains. Her neck is loaded with silver chains, amber necklaces, &c., and her head adorned with a coronet of scarlet cloth, studded with seed-pearls, jewels, glass beads, &c. The common dress is a long robe of indi, a cloth of coarse silk, spun from the cocoon of a large caterpillar that is found wild at the foot of the hills, and is also cultivated: it feeds on many different leaves, Sal (*Shorea*), castor-oil, &c.

In diet, they are gross feeders; † rice, however, forming their chief sustenance; it is grown without irrigation, and produces a large, flat, coarse grain, which becomes gelatinous, and often pink, when cooked. Pork is a staple dish: and they also eat elephant, and all kinds of animal food. When travelling, they live on whatever they can find, whether animal or vegetable. Fern-tops, roots of *Scitamineæ*, and their flower-buds, various leaves (it is difficult to say what not), and fungi, are chopped up, fried with a little oil, and eaten. Their cooking is coarse and dirty. Salt is costly, but prized; pawn (Betel pepper) is never eaten. Tobacco they are too poor to buy, and too indolent to grow and cure. Spices, oil, &c. are relished.

They drink out of little wooden cups, turned from knots of maple, or other woods; these are very curious on several accounts; they are very pretty, often polished, and mounted with silver. Some are supposed to be antidotes against

* Ermann (Travels in Siberia, ii. p. 204) mentions the Buraet women as wearing two tails, and fillets with jewels, and the men as having one queue only.

† Dr. Campbell's definition of the Lepcha's *Flora cibaria*, is, that he eats, or must have eaten, everything soft enough to chew; for, as he knows whatever is poisonous, he must have tried all; his knowledge being wholly empirical.